

# Herald of Holiness

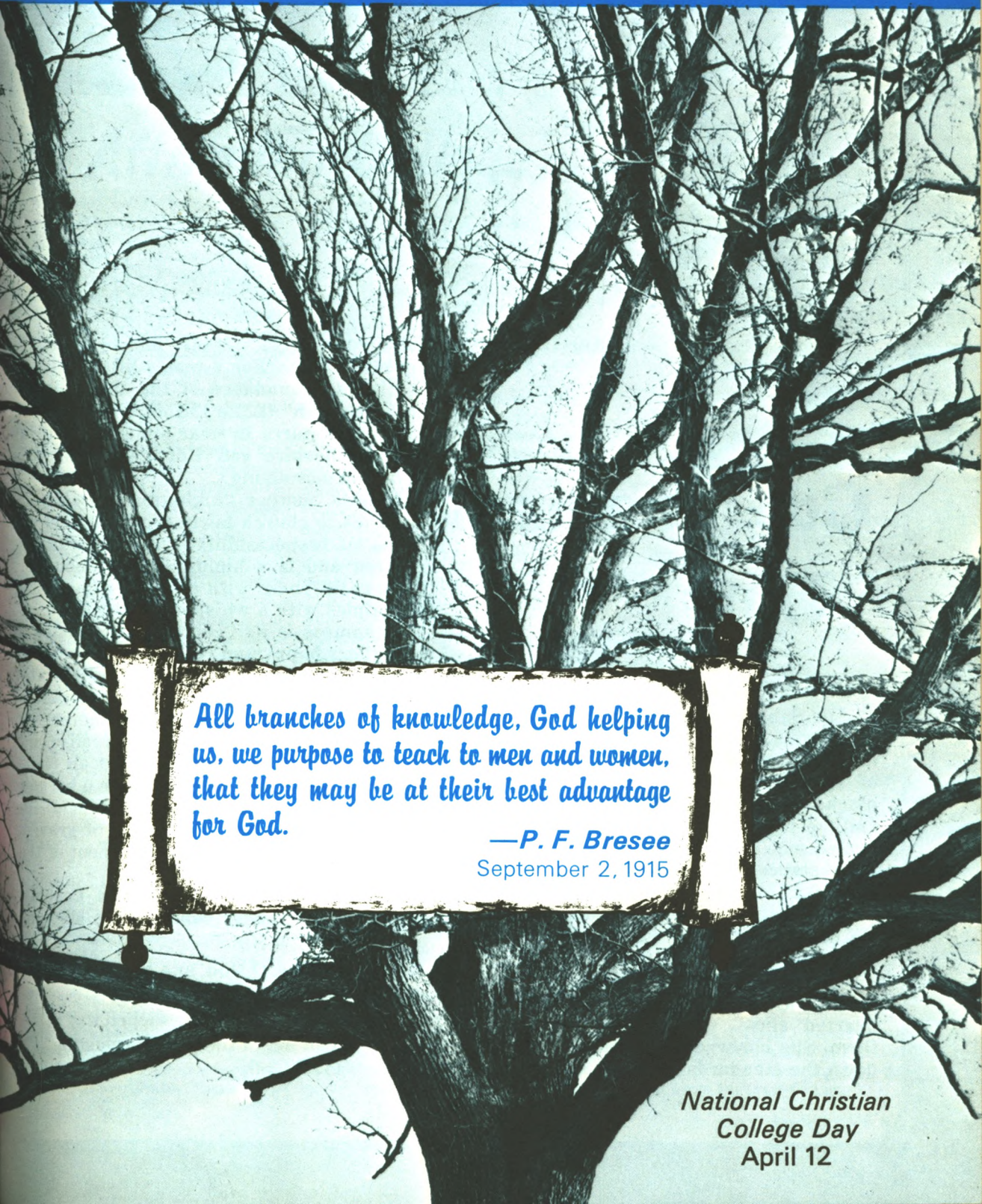
APRIL 8, 1970

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CHURCH OF THE NAZARENE

**THE AFFIRMING COLLEGE**

(See page 3.)



*All branches of knowledge, God helping  
us, we purpose to teach to men and women,  
that they may be at their best advantage  
for God.*

*—P. F. Bresee*  
September 2, 1915

*National Christian  
College Day  
April 12*





*General Superintendent Young*

# Coldhearted Sins

**T**HE enemies of Jesus denounced Him for His Sabbath desecrations and for socializing with publicans and sinners. In the first instance He broke with the legalisms of the Pharisees, as when His disciples plucked corn and rubbed it with their hands and ate it on the Sabbath day, or when He healed men on that day. His critics argued in substance, "This is work and is therefore unlawful." In the second instance, Jesus defied Judaism's segregation of sinners. He had no barriers within Him, so He ate with men as opportunity was afforded.

Jesus hurled His strongest invectives against what Dorothy Sayers called "cold-hearted sins." Covetousness was one of them. She observed, "Covetousness breaks down the standards by which we assess our

spiritual values." Jesus insists (and He never misses), "For a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15b). Covetousness sometimes purrs in near silence and grins like a Cheshire cat. But its influence is always demoralizing.

Envy is another "high-grade" (cold) sin. It comes to church fairly regularly and has an air of respectability. It practices downgrading and is a highly skilled debunker. Envy is littleness with a smirk, a snarl, and sometimes with a whisper behind the hand. Unhappiness is its "cup of tea." It hates to see others happy and revels in candor.

Then there is pride. The Bible indicates this is a root-sin. It leads to idolatry, especially in the worship of self. Sometimes it hides behind a professed intellectualism and challenges God to prove himself on man's terms. It frequently tries to make a bargain with God as though to outwit Him. Pride tends to become its own center of gravity, but finally it must face the judgment of the Man of Calvary.

Let the ancient prayer of the Psalmist speak to us today, confronting all cold-hearted, inward sin:

"Search me, O God, and know my heart:  
Try me, and know my thoughts:  
And see if there be any wicked way in me,  
And lead me in the way everlasting"  
(139:23-24). □

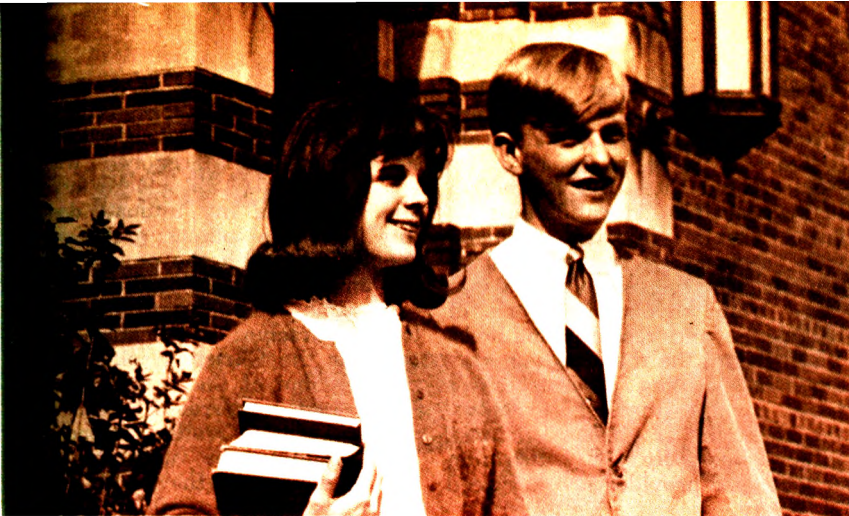


PHOTO BY CRANDALL VAIL

## The Affirming College

**T**HE comprehensive study of *Church-sponsored Higher Education in the United States* sponsored by the Danforth Foundation and published in 1966 describes four different patterns of church-affiliated colleges and universities: (1) "the defender of the faith college," (2) "the non-affirming college," (3) "the free Christian college," and (4) "the church-related university."

The colleges which belong to the first two patterns have expressed dissatisfaction with the names given, but virtually every college can locate itself.

The authors would undoubtedly classify Nazarene colleges as "defenders of the faith." We wonder why not call them simply "the affirming colleges"? The authors are fair enough to indicate that each type they have described includes some strong colleges.

Historically, the Church and the Christian religion have had a primary role in the founding of universities and in the spread of learning. As the late Alexander Miller of Stanford observed, "Once the church and the university were wed. Then, they found they couldn't live together so they got divorced, with the university charging mental cruelty. They also found they couldn't live apart and now they are trying to figure out how to reconstitute the relationship."

The issues of our time raise a new, pressing question for education. The conditions of society challenge the assumption that secular, non-committal, and objective studies are, in fact, good education if permitted to remain completely

divorced from religious and moral understanding and analysis.

### THE AFFIRMING COLLEGE HAS CLARITY OF PURPOSE AND OBJECTIVES

Every agency that seeks to determine excellence in educational institutions would say that this is a first priority.

It is simple to talk about the education "of the whole person" and pay lip service to "moral and spiritual values." But many educational institutions are a grand smorgasbord, permitting and encouraging the student to piece together a fractionated or overly specialized program, get a degree, and yet hardly be educated in the great issue and timeless concerns with which every human being since Adam has struggled.

Nazarene colleges are liberal arts colleges which stress the building of a meaningful life. One statement suggests the following goals for a college education: (1) mastery of a limited area of knowledge—a major; (2) breath of preparation in the arts and sciences; (3) preparation for use of the tools—languages, mathematics, oral and written communication; and (4) the basis for a philosophy of life. At the end of four years the appropriate question is not "What have I received?" but "What am I becoming?" A philosophy of life, a sense of direction or mission, and a set of values or convictions are an outcome of a good education.

### THESE PURPOSES ARE CLOSELY AND CENTRALLY RELATED TO THE NEEDS OF PEOPLE

There is something about secular education which makes it tentative, relative, and always post-

poning ultimate answers. Students, now perhaps more than ever, want to know what to believe and on what to stake their lives. Unfortunately, while their anguish and anger toward the university are sometimes very real, the public educational system cannot provide such answers. They are looking for a church and for a doctrine.

Archibald MacLeish observed that, "in spite of the magnificence of the achievements in research and educational methods, the educated man, the man capable not of providing specialized answers but of asking the great and liberating questions by which humanity makes its way through time, is not more frequently encountered than he was 200 years ago. On the contrary, he is rarely discovered in public life at all."

Public education is severely limited in the extent to which it can propose the answers or cope with many of the ultimate questions of life and death. Certainly the arms of the behavioral and natural sciences are short to accomplish this task.

But Christian scholars, working at the toughest questions of life and education, can grapple with these questions in the context of moral sensitivity and a sense of ultimate things in a Christian college. The undergraduate student may not get all of these things pieced together by age 21, but he can have the exhilarating experience of working with mature scholars who are putting the pieces together.

The affirming college takes a realistic view of man and the human predicament. It does not ignore man's inability to save himself. It cannot ignore the tragic: it must face directly the boredom of many people who are simply "success"-oriented.

The Christian college must be committed to "a meaningful interpretation of human existence and to the exposition of a doctrinal system upon which students can build an ordered and stable life. . . . The nurturing of such a faith, supported by reason, must be the dominant aim of the church-related college" (Earl McGrath).

The pessimism of criminologists is justified. Hope comes only when sinful man seeks a Saviour, and rebuilding the society depends upon redeemed lives.

## WHAT DO WE AFFIRM? NAZARENE COLLEGES AFFIRM THEIR CHRISTIAN FAITH

Students, faculty, administrators identify with Christian teachings and start their exploration for truth in the light of firm commitments in faith.

A high degree of shared values provides a strong unifying factor in the community. Students nurtured in the Christian faith will not likely find such a college changing their values, but rather guiding them toward maturity and confirmation of the values they have already learned to appreciate.

Such an "ecology of value" represents a strength sought for but often missing in colleges. One accreditation review team reported, "The purposes of the college within the special religious framework of the Church of the Nazarene are clearly conceived, closely related to curriculum and student activities, widely accepted among the groups involved, and clearly appropriate to the particular and

rather homogeneous clientele." This cohesiveness and clarity were a very favorable part of their evaluation.

Surely it is not anti-intellectual to suggest that education has its limits. Public education, particularly, should not be expected to provide "doctrine" or answers that come from beyond its stock of knowledge and research methods. Yet many of the things which students are asking of universities today can be supplied only from the Church or from Christian faith. Hopefully the affirming college can provide for this need of society.

The history, wisdom literature, and parables of the Bible are most instructive, reliable, and dependable for us, although we live in the twentieth century. Our theology points the way to an interpretation of reality which carries our values into our way of life and gives us a sense of identity, purpose, integration, and unity with other members of society.

The nurturing of the Christian

faith in the midst of all kinds of new learning experiences and new knowledge helps constantly to answer the questions, "Who am I?" "What am I here for?" and "What is my ultimate destiny?" While others grope, we should cope with the problems of life and the needs of others.

At times some of us have allowed ourselves to overstate the case for the Christian college. It reminds one of the advertisement which vastly overrated a book, to which one irate reader responded, "The fellow who writ the ad should have writ the book!" But again, as someone said of General MacArthur, "Do not underestimate a man because he consistently overestimates himself."

Nazarene colleges are more necessary to the work of the church now than at any other time. And one could very well believe that their contribution to society is more needed now and more significant for the future than any other program of the church at this point in time. □

• **By J. George Taylorson**  
Pasadena, Calif.

# Life More Abundant

**N**OWHERE is the purpose of the Gospel more clearly stated than in the words of Jesus, as recorded in John's Gospel: "I am come that they might have life, and that they might have it more abundantly."

Two thousand years have rolled by and still, with all our knowledge and experience, we are inclined toward the conviction that the mere rearranging of surface patterns will produce meaningful living and peace of mind. If this quality of life is to be discovered, it will not be from the mere sociological tinkering of man.

New methods have provided us with new ways in which to destroy ourselves. Today we have arrived at the place where we have more to live with than any former generation, yet from many appearances less to live for. Boredom is becoming the plague of our day.

Jesus frankly told Nicodemus, a man of wealth and high position, that he must be born anew, born from above. This is the very

genius of the Christian faith—a new patched-up job but a new life, a new personality, a new purpose, and a new dynamic. Through Christ's presence we discover resources that are entirely new and adequate for a new kind of life.

If society is to be redeemed, it will not be by the changing of outside patterns of living, alone. One has suggested that such a change would be about as effective as painting the pump handle would be in purifying a polluted well.

Basically it is not life's performance that is wrong—this is the symptom of the disease. The disease lies deep in the nature of man himself. That which alone treats the outside is dealing with the symptom rather than the disease itself.

The Bible is clear on the work of the Spirit of God in convicting and regenerating man. It makes plain that the answer is not the reformation of society by the rearranging of things, more polite

mannerisms, a mere improvement in the externals.

These improvements will come, but they are the flowers from the roots and will soon fade and die in themselves.

It is not the house man lives in nor the car he drives that counts, but rather the man himself. Possessions may be good as far as they go, and every effort must be put forth to improve man's physical state, but still they do not go far enough.

How this abundant life is to be accomplished will remain as mysterious as life itself. We may know through personal experience that the redemptive love of Jesus Christ reaches down into the very heart of life, touching the most needy areas, bringing healing life that is so very meaningful and exciting.

When by faith Jesus Christ makes His entrance into our lives, the burden of sin is lifted and guilt is removed. Life becomes so very different—so different that it is altogether new—we are born again! □



# Snakes, Margaret Mead and Marijuana



**W**E were in a hurry that October afternoon in San Jose, Costa Rica, Central America. I had just finished glancing through the *Miami Herald*, remarking to my husband about two articles that had caught my attention.

The first article concerned the declared attitude of Dr. Margaret Mead toward young adults 16 years of age and older being freely allowed to use marijuana. In the name of "compassion" for today's discontented youth, she felt that they should be allowed the use of a perennial pacifier in the form of marijuana and other drugs.

The fact that this amounts to becoming a life dropout rather than meeting the problems of living realistically and thus striving toward mature psychological development did not seem to matter to Dr. Mead in her great "concern" for today's youth.

The second article was entitled "Engine Trouble," and showed a Florida man removing a huge, domesticated boa constrictor from the motor of his car.

The relationship of these two articles did not become apparent immediately. It was only after we had rushed to our jeep Wagoneer on our way to language study, and found the "surprise" await-

ing us, that the full significance of the two articles appearing together in the same paper was realized.

As I reached for the right door handle of the car, my husband, from the left side of the car, exclaimed, "Don't open your door. There is a huge snake coiled on the floor where you would put your feet."

Since I had just shared with him the *Miami's* "Engine Trouble" story, I did not believe him. I thought he was teasing and I failed to find it very amusing. My disbelief did not change the facts, for there on the floor was a very angry, seven-foot boa constrictor.

Now anyone who knows anything about snakes knows that a boa constrictor is not poisonous. Yet if some doctor of anthropology had pointed this out to us and urged us to permit that snake to stay in our car, we would have considered that individual either mentally afflicted or a fool, and certainly not aware of the problems involved in responsible driving.

It could have been argued that

we had had that snake as an unknown passenger for several days, that we had driven in some of the heaviest traffic without incident. Yet the thought still haunts us as we wonder what would have happened if this "harmless snake" had come out from its hiding place under our front seat, struck me on the ankle (not poisonous, remember), or simply wrapped itself around my leg. In a time when all of our attention needed to be on the hazardous driving problems surrounding us, would we have had the emotional ability to concentrate on the real dangers? Or would we have suddenly become distracted dropouts from the necessity of controlled and defensive driving?

Today the snake resides in a specially built cage in our backyard. Each time it strikes at us, we thank God for His protective hand from the possible consequences of our "harmless" boa.

"Dropping out" through the influence of "harmless" marijuana in the life of a young person in a time of history when the nation and the world desperately need growth into mature manhood could be fatal. Dr. Mead, marijuana, and snakes need to be kept in their proper perspective in this permissive and often foolish world.

We need some Daniels among our youth, for Daniel "purposed in his heart that he would not defile himself," and God gave him "knowledge and skill in all learning and understanding" (Daniel 1:8, 17, Amplified). □



## Herald of Holiness

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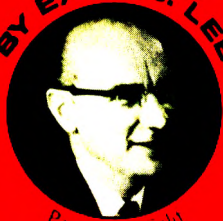
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BY EARL G. LEE



President, *[Organization]*

# DISCOVERY

## As a Man Thinketh

**B**ECAUSE there are hindrances to living in the stream of the Spirit, why not consider His gentle cheeks as challenges to higher levels and purer air? It is the manner in which you accept the Spirit's working in your life that determines whether you see it as a hindrance or a challenge.

Our thinking is shaped by what we see, what we read, and what we hear. The will of the Christian directed by the Holy Spirit decides where the mind will dwell.

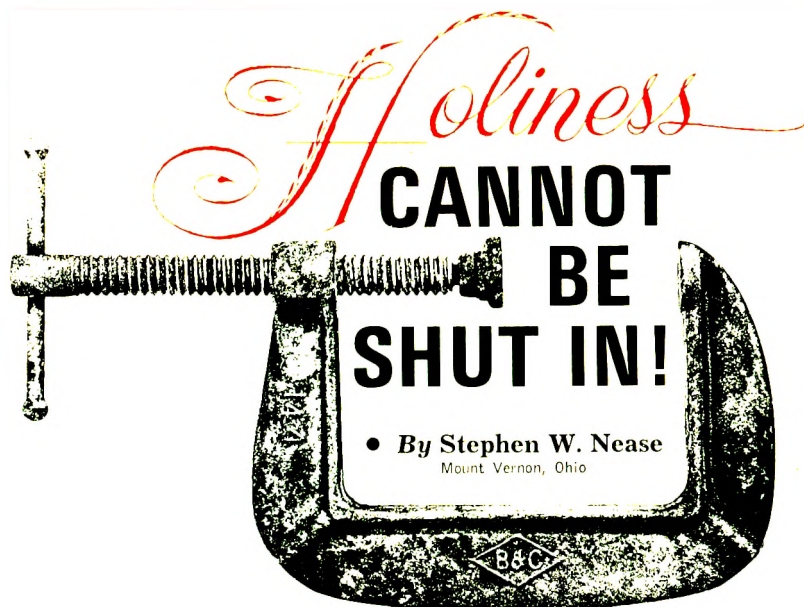
One dare not become a helpless victim of the spirit of the day. We are responsible for our voluntary thoughts. When we say to them, "Come in and have a cup of tea," we are doing the entertaining. But the Spirit will help us choose our guests. All must be brought under the authority of the Holy Spirit and He will insist there be no outsiders.

Oliver Wendell Holmes tells us that "a word is the skin of a living thought." How forcefully this image implies that as we think so we are, and so we speak! Our speech reveals our thoughts.

We must bring our minds to the foot of the Cross: to the daily, hourly, momentary cleansing of the Blood as we walk in the light.

"When the bird of thought is let go, does it fly out like a raven to settle upon some floating carcass? Or does it, like the dove, circle and return to the ark of God?"

"Whatever things are lovely . . . think on these things."



• By Stephen W. Nease  
Mount Vernon, Ohio

**A**SEEKING teen-ager explodes. "You talk about loving your fellowmen! Let's see you do it for a change!" And he proceeds to tell of his feeling that his long-haired friends have been cut off from Christian love in time of need.

Christ proclaims, "Love one another, as I have loved you" (John 15:12). "I pray not that thou shouldest take them [Christians] out of the world, but that thou shouldest keep them from the evil" (John 17:15).

Let's face some haunting questions. Have we, the holiness people, somehow failed to express Christian concern and compassion for fear of contact with sinful men? Have we in word told of the love of Jesus Christ, while in deed we were alienating ourselves from the very ones for whom Christ died? Have we, in the name of Christian separation, kept those who need Christ most outside our circle of love?

I have often visited the remains of a religious community in Pennsylvania Dutch country called "The Cloisters." Years ago a group, convinced that to be holy meant to be completely separated even in a physical sense, set up a totally self-sustaining community, surrounded by a high board fence.

Touring groups

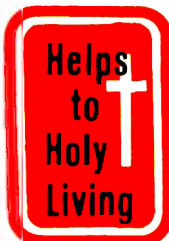
today can see the areas where they worshipped God, grew their crops, spun their cloth, and even prepared their dead for burial.

In talking with the elderly guide, I discovered that he was a direct descendant of the original inhabitants. Rapport being established, I asked him, "Sir, with the high and righteous ambitions of those who settled here to live holy lives before God, separated from all else in the world, please tell me just one thing: Why must you show us today merely a historical site rather than a flourishing community? What happened?"

I shall never forget his answer. The meaningful look in his eyes reflected the wisdom of his years, as he said in Dutch accent, "Because that idea just don't work, Mister—it just don't work!"

And it doesn't! "Holiness of heart and life" cannot be shut in! The hope of the Church and indeed of the world today is for those whose lives are grounded in Christ so to evidence His love that they move boldly into the arena of life, telling of a Christ who can save from sin and guilt, meeting the needs of the masses, feeding the hungry, healing injustice, and in so doing proclaiming the heart of the message of Christian holiness.

While we would hold no brief for a "social gospel" that ignores the heart of the true gospel of redemption through the blood of Christ, it is hard to conceive of a man redeemed from the hopeless





state of sin and filled with Christian love who is unconcerned for the great needs of his fellowmen today. "Thou shalt love the Lord thy God with all thy heart . . . [and] thy neighbour as thyself."

To put it very simply, the soul redeemed by the blood of Christ and filled with the sanctifying Spirit in perfect love to God and his fellowmen will seek by every legitimate means to be a part of the community in which he lives, to participate meaningfully in the affairs of men, and to let his life in Christ be the "little leaven that leaveneth the whole lump" of society today.

Perhaps some may misunderstand his motives as he moves outside the circle of Christian fellowship to seek a basis of friendship and understanding with unchristian acquaintances that will open doors to win them for Christ. But as he wins souls he will know the Christian's only true success, for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

I met a man the other day whose life had taken on new meaning through the purpose Christ can give. He is one of the nine top executives stationed throughout the country by one of the largest insurance companies in the world.

I thought he'd want to talk of his success in his chosen field, but when we met he said to me, "I just can't wait to tell you what Betty and I have been doing lately."

He spoke of their deep desire to serve Christ, and the few faulty attempts they had made at Christian witnessing.

One day his pastor asked him how many non-Christians he could really count as friends. To his amazement, he could think of none.

"Then," asked his pastor, "how can you expect to carry out the Great Commission?"

"It came to me," he said, "that to win a person to Jesus Christ, just as in insurance sales, I had first of all to win him to myself."

Up to that time his "witness" had been attempted words to people whom he hardly knew. Then he and his wife began to seek means of meaningful fellowship with those they sought to win. They opened their home, cooked meal after meal, and even bought ash trays, enduring habits they were unaccustomed to, to find the level of personal friendship and acceptance that might give an opening to witness.

With mounting excitement, he told me of seven families won to Jesus Christ within the preceding few weeks.

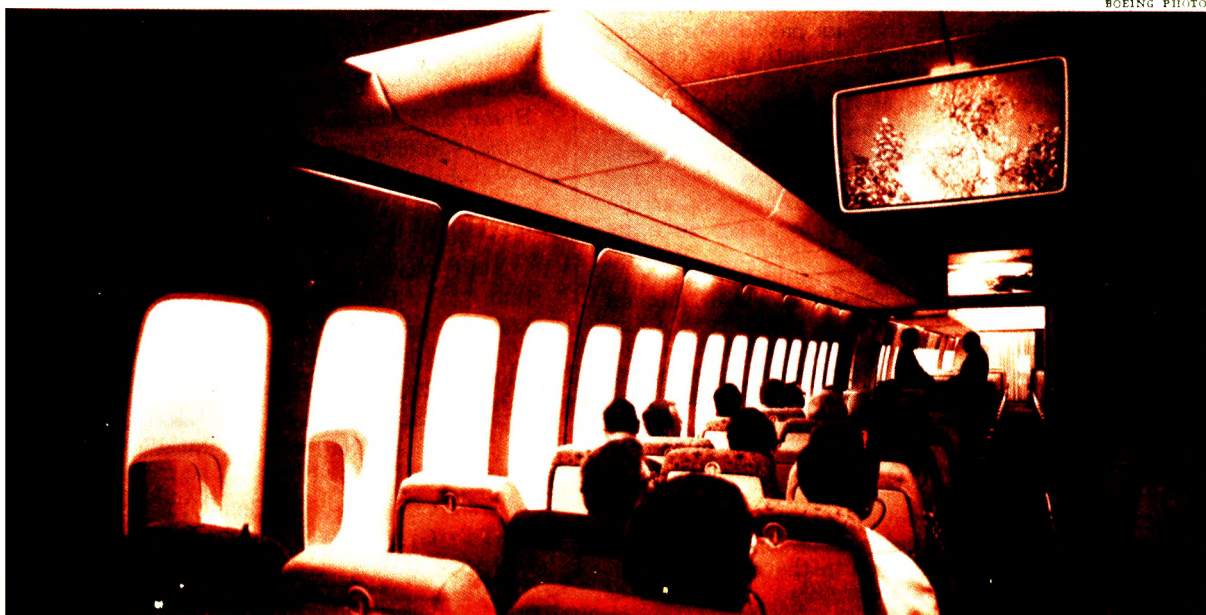
Of one he said that, after establishing friendship, he by chance got on the same plane with the man, heading to the east coast. Their assigned seats were far apart. He prayed, "Lord, if this should be my opportunity, let me sit with him."

Almost immediately the man's seat mate, recognizing that they were acquainted, offered to exchange seats. Somewhere over Colorado, flying at 30,000 feet, the discussion turned to Christ. The man's heart reached higher than the plane could fly, and he received Christ as his personal Savior.

Small wonder for my friend's excitement! His life and that of his entire family have taken on new dimensions of service as he follows the overwhelming purpose which Christ has brought into his life.

It is this purpose, expressed in multitudinous ways, and adopted as the cornerstone of life, that undergirds the truth that *holiness cannot be shut in*.

By its very nature, the love indwelling the heart of the sanctified child of God bursts the boundaries that so often circumscribe our lives, enabling him to obey the Scripture command to "go ye into all the world"—every segment of society as well as geographical location—"and preach the gospel." □



• By Ross W. Hayslip  
Tucson, Ariz.



**T**HE state of Arizona is dotted with abandoned mining camps, ghost towns—the crumbling ruins of once thriving mining sites. In some of these towns, now truly ghosts, deserted buildings line deserted streets with only the wind and elements as tenants.

Evocative of past glories, places where hopes of fortune were built—some realized, some lost—Arizona's ghost towns stand as monuments to a lively heyday of mining production that has now passed from them.

Across our nation are thousands of people now devoid of spiritual relationship to God. Once they were earnest and involved Christians, joyful in their service to God and their church. Now they have a profession without possession, a form of godliness without the power, the ritual without reality. These people are spiritual ghost towns.

Once in a while they are seized with nostalgia as they recall better days. The thrill of prayer, the inspiration that comes from Bible reading, and the happiness of worship are all recollections of another era.

Now they fill the aching void with a round of enterprises that many times includes numerous church activities.

There are congregations that once were a center of holy influence in their communities. The pews were filled with people, the altars with seekers, and the atmosphere with power. Now the auditorium is almost empty except for days of special ballyhoo and promotion, and the program of the church has become of more importance than its passion for a lost world. The greater part of its activities can be carried on without any of the glory of God upon it.

The older members talk of the days when it was necessary to open the overflow areas to accommodate the crowds. They tell of the great revivals when evangelists who were giants in their day stood in the pulpits as channels through whom the Holy Spirit did His work. They now have only the past tense in which to dwell.

Our age is filled with pessimism and hopelessness. Sorokin has rightly said, "The history of human progress is a history in incurable stupidity. In the course of human history several thousands of revolutions have been launched with a view to establish a paradise on earth. Practically none of them has ever achieved its purpose."

Man cannot save himself. To serve God vitally in our generation we cannot look to the past. Our time is now.

Ghost towns are valuable for the study of history, but contribute little to the solution of our present social problems. If this be true in the natural sense, it is even more so in the spiritual. □

*Pen Points*

### Positive Churchmanship

**I**N the armed forces everyone is issued a pair of metal identification disks, affectionately known as "dog tags." They include only four brief items and encompass four lines with the following information: name, serial number (now social security number), blood type, and religion.

My third line reads: "A positive."

The fourth line reads: "Nazarene."

A positive Nazarene! To be a positive force, an edifying, constructive influence in the church, should be the consuming desire of every Nazarene. How disastrous to be negative, to tear down, to degrade or discredit!

Not only does the term POSITIVE carry the thought of being affirmative; it also implies decisiveness and definiteness. This should color and characterize our position on basic Christian doctrines, especially our conviction of the necessity of holy living. We are Nazarenes by belief, not by birth; by choice, not chance. Even though I preach "The Nazarene of the Church" more than the Church of the Nazarene, keeping Christ central, I still plead guilty to denominational loyalty.

The Apostle Paul used the term EDIFY more than a dozen times in his Epistles. By this he meant to help, to build up, to encourage, to support, to promote good, and to increase efficiency. It sounds like he was exhorting the believers at Corinth, Ephesus, Rome, and Thessalonica to be explicit Christians, staunch and positive members of their local churches. He feared that negative attitudes and disparaging talk would weaken "the body of Christ."

Your physical blood type may be other than "A Positive." But your spiritual bloodstream can be pure and positive for Christ and the Church which He loved and for which He gave himself that He might sanctify and cleanse it . . . a glorious church . . . holy and without blemish (Ephesians 5: 25-27).

CHAPLAIN, LT. COL. C. L. CHILTON  
Grand Forks AFB, N.D.



# SINNING

## AGAINST THE WILL

**T**HE menu of the business banquet called for steak and our conversation drifted to different ways of preparing it. My wife and I, avid steak eaters, declared our preference for charcoal-broiled porterhouse.

It was then very natural to invite our table companions, a business associate and his wife, to a cookout. They declined with thanks, stating they never ate charcoal-broiled food because some authorities felt that a certain residue left on the meat might induce cancer.

Of particular interest was the fact that both the man and his wife were smoking cigarettes at that very moment. This incident took place a full three years after the surgeon-general released the official report on smoking and health.

Later, in thinking about this conversation, I was moved by the thought that the whole sin in smoking, drinking, and other such habits does not lie in the potential danger to the physical body. If bodily danger were the only issue, there are many other practices open to question.

Safety experts estimate that 10,000 people lost their lives last year because they failed to buckle their seat belts. Does this mean that we who drive with unbuckled belts sin as we would say a man sins who drinks and drives? Surely the unbuckled belt represented a real physical danger for those who died. But was it sin?

Traditionally the evangelical movement has been opposed to the use of tobacco and alcohol on the grounds that the body is the temple of the Holy Spirit and these substances destroy and defile the body. Recent medical findings have been widely publicized which reinforce the church's contentions about bodily defilement.

The American Cancer Society and the American Heart Association, among others, have used mass communications media in a strong

campaign to get people to stop smoking.

The truth of the matter is that neither warnings from the pulpit nor scientific evidence from the medical profession has caused the great bulk of the smoking public to quit the habit. People who are willing to forego steak or cranberry sauce, sweeten food with real sugar, avoid MSG, and ban DDT are not willing to quit smoking.

Why? In the case of steak, cyclamates, and DDT we can exercise our wills and make personal decisions based on the facts as we understand them. In the case of smoking or drinking, however, we cannot exercise the will and make a decision based on our assessment of alternatives because the power of the will has largely been cancelled out by a chemical addiction.

### Who Needs to Change?

Times have changed and people change;

Some think that God's changed too.

According to the old Good Book

This simply is not true.

Don't try to bring God down to us,

But rather seek His plane.  
We still must come to God through Christ;

All other ways are vain.

True prayer will get the ear of God

Today as yesterday.  
We have changed, and never God.

He stays the same for aye.

John Wallace Ames  
West Kennebunk, Me.

The Genesis account of the origin of the human race clearly states that we were created with wills, the power to choose and decide. Although Eve was confronted with the full persuasive powers of the master tempter, she still made her own decision through the power of her own will.

But the chain smoker or problem drinker cannot make a decision based on rational judgment. He knows full well that smoking is ruining his health and drinking is ruining his life—but his will is useless. It is no longer functional due to the addictive power of nicotine and alcohol.

The sin, then, in smoking and drinking is not only against the body but against the will. This element of our existence which sets us apart from both angels and animals must not be violated. The power of the will to guide us in the best interests of body and soul must remain intact.

Young people in particular need to understand this relationship between the will and chemical addiction. At 16 it's easy to go along with the crowd: "I'll just smoke a little, so the guys will think I'm okay." "I'll just have a beer now and then, so I can be in on all the fun the gang has."

This so-called innocent conformity to group pressure can lead to a lifelong habit well beyond the power of the will.

The "myth of moderation" is also dangerous. The moderate or social use of alcohol can easily lead to the chains of full-fledged chemical addiction. Drinking alone or drinking before five o'clock are not the first steps toward addiction. The first glass is the first step—as testified by many alcoholics.

God gave us three basic drives which sustain our physical existence and perpetuate the race. Any foreign drive created by introducing chemicals into the body represents sin against our wills and against God. □

# Editorially Speaking

● By W. T. PURKISER

## Partial Obedience

It is an open question whether partial obedience is any obedience at all. Yet many are trying to get by with God on the basis of going partway while holding back from a full and unqualified "Yes."

We have smiled at the story of the man who wrote the Internal Revenue Bureau: "I can't sleep at night. Here's \$50.00 on the undeclared tax I owe. If I find I still can't sleep, I'll send you the balance."

Yet this is the measure in which many yield their obedience to the Word of God. Augustine long ago said, "If you believe what you like in the gospel and reject what you dislike, it is not the gospel you believe, but yourselves."

The human tendency is to select from the Scriptures what we will heed and ignore the rest. It is easy to stress those things that most naturally suit us or which can be done most easily, and gloss over the demands of the gospel that go against the grain or are difficult.

We have no trouble agreeing that "pure religion and undefiled before God and the Father is this . . . to keep . . . unspotted from the world." But we tend to boggle at the rest of the verse, "to visit the fatherless and widows in their affliction" (James 1:27).

We have little trouble with I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"—particularly when we understand by the "world" only the cheap and gaudy amusements and customs that don't appeal to us anyway.

But what about I John 3:17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Examples of similar sort are more numerous than we like to think. As C. S. Lewis once remarked about his dog Tim, "He never exactly obeyed you; he sometimes agreed with you," so we tend to obey in the Word of God what we agree with and ignore that with which we disagree.

Anthony Hanson recalls the whimsical story of a pastor who wrote to his bishop: "My Lord,

I understand that the diocesan authorities wish me to take over a certain parish in another part of the diocese. I must make it clear that I have no intention of doing this, and I may add that I will not consent, even if you order me to do so. I am, my Lord, your most obedient servant . . ."

IT MUST, of course, be said that the Lord does not ask obedience without comprehension or understanding.

Every wino on skid row can quote one verse of scripture—Paul's words to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." They never quote, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18).

When we commit ourselves to follow Christ, it is to follow Him all the way. Peter's problem with weakness and denial was that he "followed afar off."

Many have "followed the Lord in baptism" with water who have refused Christ's own baptism with the Holy Spirit. Many have welcomed the initial cleansing of regeneration who have refused to say, "Amen," to the prayer that the very God of peace himself may sanctify them wholly, that their whole spirit, soul, and body be preserved blameless until the coming of Christ (I Thessalonians 5:23).

All of us need all the help we can get in finding and doing the whole will of God. That is why the Bible knows nothing of a solitary religion. We are to become members of the body of Christ in order that we may share what each has to offer.

The perceptive editor of the *Gospel Herald*, John Drescher, has written: "All of us know how easy it is to have blind spots. This means we need each other. And I doubt whether anyone can grow in grace and in the knowledge of Jesus Christ without fellow Christians who are willing to be used of God in sharing their insight into Scripture. This is the means of building each other up into mature persons compacted by that which every part supplies."

The words of Mary to the servant in the household at Cana are always pertinent: "What-



soever he saith unto you, do it." This is not to deny it, or debate it, or defer it—but do it.

"Whatsoever" is a large order. Yet it is what our Lord requires, and we find our own fulfillment and our own highest good in obedience as full and complete as we can make it by His grace. □

## When Prayer Seems to Fail

When prayer seems to fail, what then? For there are times in the lives of all praying Christians when prayer seems unavailing and the heavens seem brass.

The person who denies such seeming failure gives evidence that his praying has been pretty much of the sort parodied in the words: "*Dear Lord, bless me and my wife, my son, John, and his wife, us four and no more. Amen.*"

Prayer never fails if it is confined to vague generalities that never get down to cases and whose answers would not be recognized if and when they came. But those who pray for specific concerns may sometimes find themselves baffled by the seeming futility of their petitions.

Prayer does not fail if it is regarded simply as a sort of spiritual exercise to keep us in good trim without really expecting any outward changes. That prayer is of value to the one who prays as the exercise of the soul is true in its own way. But if that is all it is, then the exercise itself soon turns into a worthless kind of shadow-boxing.

When prayer is seen as the Bible presents it, the means whereby God works in and through His people to accomplish His purposes and theirs, the question as to why prayer seems to fail becomes a pressing concern. As Ella Wheeler Wilcox worded it years ago:

*All who journey, soon or late,  
Must pass within the Garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say:  
"Not mine but Thine"; who only pray:  
"Let this cup pass," and cannot see  
The purpose in Gethsemane.*

THIS TOPIC HAS been worded as it has on purpose. The purpose is to underline the conviction that the failure of believing prayer is seeming, not real.

For one thing, believing prayer is never an effort, conscious or otherwise, to bend God to our wishes. That would be nothing higher than the incantation of a witch doctor who seeks to control the powers of his demon-gods.

Christian prayer looks to God as a child looks

to a loving Father. It seeks His will. Where there is tension between the desire that the cup shall pass and the sense that for some reason the will of God has placed the cup there, then believing prayer does say, "Thy will be done."

That we cannot always know the specific will of God for specific cases is quite true. Yet we pray in the confidence that, as Paul put it, "the Spirit helpeth our infirmities"—and the way He helps them is by making "intercession for the saints according to the will of God." That is, He sorts over our requests, and bears to the throne above those that are in accord with the will of the Father.

To debate whether or not it is possible for prayer contrary to the will of God to be answered is a useless argument. It is hard to conceive that any true child of God could want for long and insist on having that which was contrary to God's will.

Nor does the prayer, "Nevertheless not my will, but thine, be done," take the edge from faith. The very contrary is true. Such a footnote to specific requests puts the will of the praying Christian on the side of God's will and tremendously enhances faith.

It is not faith that asks contrary to God's will. It is suspicious unbelief that thinks in some way it knows better than the all-wise and all-loving Lord.

When prayer seems to fail, what then? Then is the time to "wait upon the Lord." It is the time to search one's heart and life to be sure there is no rebellion, no careless disregard for the Bible, no indifference to the deeper concerns of the Kingdom.

When prayer seems to fail, it is time to commit and release the burden to the Lord. It is time to tarry in trustful faith—perhaps to keep on asking, but always seeking to know better the will of the Master.

For His Word is true. He honors those who put their trust in Him. And though the final word that He speaks through His providence may be, "Wait awhile," or even, "In another way," prayer has had what it really most wanted—the will of God. □

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... God is holy: not in the sense that He observes laws enacted over Him, but in that He is in perfect accord both in character and actions with the eternal principles of righteousness. God is holy, because His inner character is one of perfect goodness. God's actions are always consistent with the perfect holiness of His inner character.—ORA D. LOVELL.

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## PASADENA COLLEGE SERVES ITS COMMUNITY

**C**ONCERN for children facing social crisis in their changing urban world has caused students at Pasadena College to find a way to serve.



**Tutorial Student Darlene Williams in a small-group setting.**

As a community of 125,831 citizens, Pasadena is part of the vast Los Angeles metropolitan complex. The city schools have found it difficult to keep pace with the immensity of their task. They have met drastic cutbacks in assistance programs, resulting in consequent lack of individualized attention to many very needy children.

Children crowd homes for the emotionally disturbed and socially unstable. An average of 30 percent of public school children are retarded six months to two years in reading skills. These young, bewildered, inexperienced children with their lack of educational and social skills are growing up to be delinquents, drop-outs—at best, unproductive citizens.

What they need is someone who cares, someone who can take time to search out their potentials. PC students decided it was their calling to care. They have formed a volunteer program known as "The P.C. Tutorial Program."

The tutors are PC students giving of their time and efforts without pay or class credit. The opportunity is for a one-to-one, constructive, human relationship under which both tutor and pupil will benefit.

Organized in the fall of 1968, this new program is under the leadership

**Herbert Kamada with student**



of Bob Huston, Director of Community Relations for the Associated Students of Pasadena College. It has two main branches—tutors for the public schools, and tutors in homes for emotionally disturbed children, or wards of the court.

In reporting on the work of the tutorial program, Patricia L. Hislar relates: "There is no glamour to the job that must be done. It is often long, frustrating, and seemingly useless. But there are rewards—a smile, a friendly word, a silent brooder who suddenly opens up and talks out his problems and longings." Miss Hislar concludes, "We cannot go into this expecting tangible rewards or concrete evidence of monumental progress. Genuine commitment makes us vulnerable to hurt, frustration, and disappointment."

Miss Hislar adds—"The children and the need, however, are still there; the responsibility cannot be ignored."



**Roger Sills assists two boys**

The tutorial program is endeavoring to extend its outreach to many different needs in the community. The projected planning includes the establishment of a study center offering academic assistance and guided recreational activities. A study group is surveying the possibility of channeling volunteers into local Nazarene churches where their assistance would be helpful.

Over the two years of its existence, the PC tutorial program has actively involved 125 students. Responses to the presentation of needs have brought in over 200 applications. These are students at a Christian college joining their classmates in saying—"WE CARE." □

**Rayna Kwock with student**



## NURSING PROGRAM AT OLIVET



**Lucinda Sue Smith, Mrs. Mabelle Wilson, Joan Rice.**

The baccalaureate in nursing program at Olivet Nazarene College is in its third year. Already the number of nursing students has increased beyond earlier expectations, and classrooms and laboratories are crowded.

Bids are opened and the building contract was let on December 23, 1969, for the new nursing education building. Construction is scheduled to start as soon as weather permits. This new structure will provide classrooms, nursing laboratory, faculty offices, and a learning resource center equipped with the latest audiovisual instructional media. This will provide the needed facilities for a total enrollment of 400 nursing students.

Society demands improved patient care. Desire of our youth for education in a professional career has never been so great. Olivet's program is designed to help meet these needs. It is "accredited for providing the baccalaureate program in nursing for students with no previous preparation in nursing and for graduates of diploma and associate degree programs in nursing." Advanced students at Olivet total 84, and include both men and women. There were 71 freshmen entering their first nursing course the second semester.

This growing enrollment of students creates a continuous need for those who will invest their abilities and lives in teaching at Olivet to help prepare many for worldwide Christian usefulness and important leadership positions now and in the future.

If you have an interest in this field of Christian service write to Dr. Harold W. Reed, president, Olivet Nazarene College, Kankakee, Ill. 60901. □

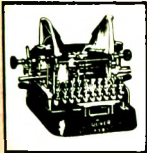


## TRUSTEES OF TREVECCA TAKE ACTION

The board of trustees of Trevecca Nazarene College met at the Statler-Hilton Airport Inn, February 10-11. Members meeting for the first time with the board were: Dr. Homer Adams, alumnus of Trevecca and former dean of the college, now dean

50 YEARS

AGO . . .



In the  
*Herald*  
of Holiness

### Education

THE Church of the Nazarene recognizes the obligation of secular and religious education. No one seriously doubts the value of education for practical ends. The enormous increase of wealth at the present time is due largely to the application of scientific knowledge to the problems of production and distribution; the achievements of medical science and surgery in relief of the sick and injured, and the rapid advances made in every department of our complex civilizations, all point to the trained intellect as the indispensable element of success. It is upon this fact, recognized by the state, that we have our magnificent system of public instruction.

The Church of the Nazarene recognizes a deeper obligation to the Christian education of its young people than merely that of practical efficiency. Education is not an expedient or a means to some material end, but the enlargement of a life. That which enlarges, enriches, and ennobles personality becomes an obligation upon every Christian. The golden link which binds together our Christian life and our obligation to Christian education is a view of Christ as the Truth and the indwelling of the Holy Ghost as a guide into all truth. Those in whom the Spirit of Truth dwells become at ease and essentially "lovers of truth."

DR. H. ORTON WILEY  
January 14, 1920

of DeKalb Junior College, Atlanta; Rev. B. W. Downing, alumnus now pastoring at Fort Mill, S.C.; Rev. Jack Lee, district superintendent of the Georgia District; Rev. George Privett, alumnus now pastoring in Concord, N.C.

The board of trustees presented Dr. Mark R. Moore, president, a plaque in recognition of his leadership in achieving accreditation of TNC. In accepting the plaque Dr. Moore stated: "I accept this plaque on behalf of all those who had a part in bringing Trevecca to the point of accreditation."

Other actions of the board focused on budget items in authorizing the following:

1. A victory campaign to be inaugurated in the near future to raise \$650,000. Approximately \$200,000 will be used for needed improvements and the balance will go for capital investments.

2. An operating budget of \$1,476,-000 for the coming year.

The board of trustees elected Mr. and Mrs. John Donohoo, Jr., new faculty members for the 1970-71 school year. □

### MARK MOORE HONORED

In presenting a plaque to President Mark R. Moore of Trevecca, the following text of presentation was made by the board of trustees:

The work of building a Christian college involves the commitment of many people. There is the leadership of the administration, the guidance and spiritual influence of the faculty, the cooperation of staff members, the search for knowledge and purpose on the part of the students, the sacrificial giving and prayers of its constituency. All these, and more, are the instruments in the hands of God to establish an institution of Christian learning.

We recognize the outstanding contribution of many people, particularly those who have served as president of this institution through the years.

We believe it is in order, however, to particularly recognize the labors and achievements of the man who so earnestly came to head up the work and achieve a long sought goal; therefore, we would like to present a plaque with the following words inscribed:

"In appreciation of the leadership of Dr. Mark R. Moore in bringing to a successful culmination the accreditation of Trevecca Nazarene College on December 3, 1969."

We are grateful to God for His blessings. We are grateful for all who have had a part in the story of Trevecca and its fulfillment of its manifest destiny.

We believe the above citation, although it speaks specifically of one, rests upon knowledge of the many others who have helped to make this moment one in which to be profoundly grateful. □

### ONC EDUCATOR HONORED BY BALL STATE

A completed building at Ball State University, Muncie, Ind., has been named after a professor at Olivet Nazarene College, Kankakee, Ill.

Carmichael Hall, a circular building which will house classrooms and dining facilities, was named after Dr. Vernal Carmichael, now a professor of business education at ONC, and the late Dr. A. Max Carmichael, formerly professor emeritus of education at Ball State.



Carmichael

Dr. Carmichael taught at Ball State from 1927 until he joined the ONC faculty in 1962. His book, *Business Letter English*, first published in 1949, has enjoyed wide usage in business education departments.

Carmichael Hall is part of a \$9 million complex which also includes two four-story and one eight-story residence halls. The complex was dedicated January 16. □

### NOTE TO NPH

#### AN ENCOURAGING WORD . . .

I feel like I should write a few lines to the publisher of our splendid paper, the *Herald of Holiness*, and other literature from our Publishing House. I pass the *Herald of Holiness*, *Standard*, *Other Sheep*, and *Come Ye Apart* on to my friends when I've finished reading them and they enjoy the literature very much. I find it interesting to read the "Pro and Con" column. Also, our editor is wonderful in the way he writes the "Answer Corner."

Keep up the good work, and may God richly bless all the workers at our Publishing House in Kansas City.

I have been a reader of the *Herald of Holiness* for over 20 years and would not do without it.

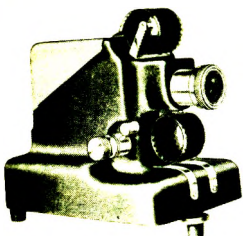
BELLE DEARSLEY  
Racine, Wis.



*to ALL  
Teachers of  
ADULT and  
SENIOR HIGH  
Classes*

By now you have noticed the brand-new visual teaching aid in this spring quarter's TEACHING RESOURCES packet—a filmstrip on "Saul's Conversion" and "The First Missionaries" to be used with the lessons on May 3 and 10.

In anticipation of these dates, your audiovisual equipment should be checked AT ONCE. Do you have easy access to a projector and screen that will make an adequate presentation? If not, this is the opportune time for your church to invest in some permanent equipment. With the ever increasing use of filmstrips, this equipment can fill a vital place in the teaching ministry of all the departments of your church.



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**ONC OFFERS PROGRAM IN PREENGINEERING**

Olivet Nazarene College, Kankakee, Ill., now offers a program in preengineering in affiliation with the University of Illinois, Urbana, Ill. The program provides for a three-year curriculum at Olivet followed by a two-year course at the University of Illinois. The participating student will then receive both a B.A. and a B.S. degree. □

**DISTRICT ASSEMBLY INFORMATION**

CENTRAL LATIN-AMERICAN, Apr. 16-17. First Spanish Church of the Nazarene, 3123 Perez St., San Antonio, Tex. 78207. Host Pastor: Cecilio Velazquez. General Superintendent: Dr. Samuel Young.

HAWAII, April 23-24. First Church of the Nazarene, 408 N. Judd St., Honolulu, Hawaii 96817. Host Pastor: Jack Nash. General Superintendent: Dr. Edward Lawlor. □

**OF PEOPLE AND PLACES**

GARY PARRISH, member of Talahassee, Fla., church was recently awarded a Medical Grant scholarship by the Women's Auxiliary, Leon-Wakulla-Jefferson County Medical Society.



Parrish

The auxiliary encourages young people in following careers in medicine and related fields. It sponsors paramedical clubs in high schools.

Parrish has been a member of the Paramedical Club. He was district president in 1967-68. He is also an active and faithful supporter of his local church and has contributed a fine Christian witness.

Gary has been the recipient of other awards for outstanding achievements, scholarship, and leadership.

He is presently a student at Trevecca Nazarene College and feels a call to serve as a Nazarene medical missionary. □

JOPLIN DISTRICT ministers, winners in the Sunday school campaign, toured the Publishing House and were the first to view the electronic photo composition equipment being installed in the production department. Pictured from left to right are: Charles Miller, Luther Paris,





J. R. Smith, Tom Daniels, Bob Lindley, and Dr. Dean Baldwin, district superintendent. □

MISS LOTTIE PHILLIPS, assistant professor of English, Olivet Nazarene College, was invited by the National Council of Teachers of English to participate as a speaker and consultant for the Conference on English to the Slow Learner, Washington, D.C. The conference was designed for those currently teaching or planning to teach English and/or reading to slow learners in junior and senior high schools.

Miss Phillips has served as speaker-consultant for the past three years for the council in this specialized area. She represented Olivet in Honolulu, Hawaii, where she was recognized for her work with the slow learner. Recently her special study, "A Study of the Preparation of English Teachers for the Teaching of Slow Learner," was published under the auspices of the University of Illinois for the U.S. Office of Education Bureau of Research.

Miss Phillips is a doctoral candidate at Ball State University, Muncie, Ind. She is planning her dissertation in this much needed area of study and research.

She is a member of Delta Kappa

Gamma, a society for outstanding women educators. Outstanding Personalities of the Midwest, and the National Research Association.

Prior to serving ONC as an English teacher since 1964, Miss Phillips served as critic teacher for Ball State University, Muncie, Ind. □

## NEWS OF REVIVAL

REVIVAL IS FLAMING UP on the Northeastern Indiana District according to Fletcher Spruce, district superintendent. He relates the special outpouring as an extension to the revival experienced recently at Olivet Nazarene College.

Thirty churches, he reports, have notified him that in the last three Sundays (last of February and first two in March) they have seen genuine spiritual breakthrough.

Singing and preaching have been interrupted by spontaneous altar services. Hundreds have felt the inspiration of the Holy Spirit's special visitation. □

TENNESSEE HALL, a boys' dorm at TNC experienced several conversions and heart stirring in the revival spirit that has now spread over the Nashville campus and in Nashville churches. With a new depth of commitment, a group from the dormitory has been organized for personal soul winning.—PHILLIP C. JONES, reporter. □

THE MADISON, TENN., church reports—"Our church was in an old-fashioned revival here several weeks ago (February 8-10) when hundreds at Trevecca Nazarene College found Christ." The revival that broke through Nashville churches and on the campus had broken upon the Madison congregation also.

Revival follows a year of growth and gain for the church. A special drive has focused the attention of the church on new souls and new families.—STEVE POWERS, reporter. □

"THE VICTORY SWEEPING COLLEGE CAMPUSES hit Central last Sunday, February 15. The Spirit's presence in the morning service was indescribable. People testified, prayers were answered, faith prom-

ises were made, and questions found answers. Everyone felt the love and friendliness shared in the service."—HELEN AGUILAR, Pasadena, Calif. □

35 YOUNG ADULTS (singles) from Kansas City First Church spent the weekend of March 7 and 8 in evangelistic outreach.

Their trip to Marshall, Mo., was a concentrated effort to reach as many individuals as possible for Christ and to share the "good news" of salvation.

Their Saturday schedule included visitation on prospective families, a visit to Missouri Valley State College, singing at the shopping mall and town square, and an evening service in the Marshall church.

Sunday, members of the group taught Sunday school classes and participated in the morning worship service.

Mr. and Mrs. Bob Copeland are supervisors of the Young Adult Department. Included with the group is a choir of 20 voices called The Good Life Singers.

The weekend activity is an outgrowth of a new spiritual awareness among the group. They have felt their responsibility to minister to others.—STEVE GUNNERSON, reporter. □

## NEW CHURCHES ORGANIZED

ALABAMA, Birmingham (Ala.) Rifedmont. J. D. Jernigan, pastor. Reeford Chaney, district superintendent.

CHICAGO CENTRAL, Kankakee (Ill.) Westbrook. James E. Everett, pastor. Forrest Nash, district superintendent.

KANSAS CITY, McLouth, Kans. W. D. Ferguson, pastor. Wilson R. Lanpher, district superintendent.

NORTHERN CALIFORNIA, Dublin, Calif. Ira J. Hoover, pastor. E. E. Zachary, district superintendent.

UPSTATE NEW YORK, North Chili (N.Y.) Grace. T. W. Weller, pastor. Jonathan T. Gasset, district superintendent. □

## MOVING MINISTERS

Roger D. Atwood from Olive Hill, Ky., to Odon, Ind.



**The Second  
INTERNATIONAL  
Laymen's Conference  
on Evangelism**

●

AUGUST 18 through  
SUNDAY NOON, AUGUST 23  
MIAMI, FLORIDA



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## You Should Know About . . .

Albert R. Butler from Marines to Hope, Ark.

J. D. Carleton from evangelistic field to Fort Walton Beach (Fla.) First.

George W. Carrier from Glendale, Ariz., to Coolidge, Ariz.

Wilbur R. Casey from Norway, Me., to Rockland, Me.

## VITAL STATISTICS

## DEATHS

REV. JOSEPH C. FINGER, 60, died Feb. 20 in Orlando, Fla. Funeral services were conducted by Rev. Merton Wilson. Interment was in Lincolnton, N.C. He is survived by his wife, Lorena; and two sons, Joe E. and Larry.

REV. CHARLES B. SYLVIA, 87, died Feb. 27 in Tipp City, Ohio. Funeral services were conducted in Dayton, Ohio, by Rev. Carl B. Clendenen and Rev. Roy Watson. Surviving are a son, Howard, one daughter, Mrs. Ruth Davidson; four grandchildren; and one great-grandchild.

NETTIE MARY HERRIN, 78, died Dec. 23 in Purcell, Okla. Funeral services were conducted by Rev. James B. Baker. Survivors include three sons, two daughters, 16 grandchildren, 19 great-grandchildren, and one sister.

LELA MARIE WILES, 54, died Feb. 8 in Science Hill, Ky. Funeral services were conducted by Rev. J. G. Wells and Rev. Allen Moran. She is survived by her husband, Cranston; one son, C. Gordon; one granddaughter; and three brothers.

MRS. MATTIE MOORE, 90, died Jan. 8 in Beverly Manor nursing home in Englewood, Colo. She had been a charter member at the Pilot Point, Tex., organization in 1908. Funeral services were conducted by Rev. Ronald Crosley in Denver. Survivors include two daughters, Ruth Downey and Lucile La Broda; three sons, Harold B., Joseph, and James; nine grandchildren; and five great-grandchildren.

HUGH ENGSTROM died Mar. 1 in Paramount, Calif. Surviving is his wife, Evelyn (Eddy), former missionary to China.

MRS. LOLA MAY BALDWIN, 60, died Jan. 28 in Torrance, Calif. Funeral services were conducted by Rev. Freeman A. Brunson and Neal Kamp. She is survived by her husband, Jesse; two sons, Jesse, Jr., and Harry R.; and three sisters.

MRS. MARY DAY, 69, died Jan. 20 in Batley, Yorkshire, England. Funeral services were conducted by Rev. D. A. Hands. She is survived by her husband, John George.

MRS. LILLIE PRYOR, 91, died Jan. 20 in Marietta, Ohio. Funeral services were conducted in Parkersburg, W. Va., by Rev. John Cumberledge. She is survived by seven sons, Robert, Dale, Wilford, James, Haskell, Forest, and Hershell; three daughters, Mrs. C. Frank Beckett, Mrs. Roy McGraw, and Mrs. Donald Smith; 22 grandchildren; 16 great-grandchildren; one great-great-grandchild; and one sister.

ROBERT NOBLE died Dec. 20 in a car accident near Leon, Ia. Funeral services were conducted by Rev. L. L. Watters. Interment was at Grand River, Ia. Survivors include one son, Robert; three daughters, Mrs. Mary Watters, Mrs. Karen Taylor, and Mrs. Betty Shiffer; one sister; and two brothers.

## BIRTHS

—to Lamar and Janice (Price-Williams) Smith, Dover, Tenn., a boy, Philip Wendel, Nov. 1.

—to Vernon and Jean (Scroggins) Elmore, Baldwin Park, Calif., twin girls, Lorie Jean and Lynn Marie, Dec. 9.

—to Rev. James and Wanda (Petry) Hoffman, Dale, Ind., a boy, Shannon James, Jan. 27.

—to Jim and Carol (Richardson) Mahan, Kansas City, a boy, James Neil, Jan. 21.

—to Keith and Linda (Rice) Burba, Flint, Mich., a boy, Jeffrey Vernon, Feb. 17.

—to Rev. Jerry Olen and Esther (McClain) Richards, Snyder, Okla., a boy, Dec. 7.

## MARRIAGES

Arlene (Hews) Hawkes and Harold W. Gretzinger of Indianapolis at Ogden, Utah, Feb. 14.

## ANNOUNCEMENTS

## RECOMMENDATION

Rev. C. D. Holley, 529 Jessop, Lansing, Mich. 48910, has entered the evangelistic field after several years in the pastorate. I am happy to recommend him to our people.—Reeford L. Chaney, Alabama district superintendent.

## DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.

**COLLEGES EXPERIENCE REVIVAL** (additional reports March 25 issue)  
**WHAT HAPPENED AT TREVECCA NAZARENE COLLEGE?** For more than 600 young men and women it will be an event that will live in memory throughout their lives. For another uncounted number, the week of February 9-13, 1970, will have eternal significance. Something happened on the campus of Trevecca Nazarene College the like of which men rarely experience more than once in a lifetime. The one certainty is that God was present in power!

To say, "What is it?" or, "What is happening?" is to invite the recounting of almost endless experiences.—Drell Allen, director of admissions and registrar. □

A SPIRIT of prayer had prevailed the campus at Trevecca during the several youth meetings held in Nashville during late January and early February. Many victories had been reported.

The chapel on Monday at Trevecca started off as usual except there was no preaching. Students from Asbury College were given time to testify of what God was doing in their lives. One girl, who had never given an altar call before, asked those who wanted to pray to come for prayer. Within minutes the altar and front seats were crowded with seekers and friends praying for them. Young people testified as they felt led to do so and more people continued to come for prayer. The chapel service continued with no preaching, only prayer and testimony being used to reach new seekers. Classes did not meet. The chapel was open all night Monday, all day and night Tuesday through Wednesday. At no time was there a lull in prayer and praise. From 200 to 300 were there as late as 2 a.m. Prayer meetings were being held in dormitories.—Wayne Lee, Head of Department of Education. □

**PERSPECTIVE FROM PASADENA COLLEGE.** The Spirit of God is moving on our campus. There has been a most welcome surge of spiritual activity during recent weeks. Prayer and Bible study groups have been meeting and the tide has been running high. Of special significance is the degree of responsibility to classwork and personal living that has accompanied this spontaneous revival. We are rejoicing in the spirit that is pervading the campus.—W. Shelburne Brown, president. □

THE ground swell of revival that has reached our campus was preceded by months of Bible study and prayer by several small groups. In recent weeks many students have been genuinely converted and have manifested wonderful changes of behavior and attitude. The revival spirit has continued through an enlarged number of prayer and Bible study groups. These meetings have been characterized by serious concern to understand and obey the Word and a growing sense of responsibility in regard to study and to personal relationships within the college community. There is no sign of letup.—Reuben Welch, college chaplain. □

**STUDENT PERSPECTIVES FROM OLIVET NAZARENE COLLEGE.** Our campus was involved in a scheduled youth revival when two students from Asbury College arrived at Olivet to share the evidence of a Spirit-filled revival on their campus in Wilmore, Ky. That evening, Saturday, February 7, the altar lined and relined without the benefit of preaching. Sunday services at College Church were again filled with the presence of the Spirit, and extra chairs had to be used to seat everyone in the large auditorium.

During chapel on Monday, those who had openly opposed the Lord wept bitterly as they made their way toward freedom. Christians were moved to talk to lost friends about salvation. The aisles were filled with seekers and workers. Shouts of victory and rejoicing began to be lifted to heaven; applause began to resound as hardened hearts left their seats to pray; testimonies began to be delivered over microphones on the chapel platform; and again applause and shouts of happiness were expressed as those who were moments before lost in sin gave glowing testimonies of newfound faith. Before it was over some six hours had passed, literally hundreds were saved, and the face of ONC has changed.—A. R. Dicer. □

ONE thing I have learned is never underestimate the power of God; with Him, anything can and does happen!—Diane Wood. □



## DR. PAUL S. REES SPEAKS

The Nazarene Theological Seminary in Kansas City enjoyed a sermon series the week of March 17-20 by Dr. Paul S. Rees as "Preacher of the Year." Dr. Rees is editor of *World Vision* magazine and a world-renowned church leader. While he was in the city, he took time to share information with the Department of World Missions on missionary trends and to speak to issues that are facing the church in its missionary outreach. □



Rees

## BETHANY BOARD HOLDS ANNUAL MEETING

DR. ROY H. CANTRELL, was unanimously reelected president of Bethany Nazarene College, Bethany, Okla., for a five-year term by the board of trustees in their annual meeting March 4.

During his administration, which began in 1947, the college has tripled in student enrollment, added 11 major buildings, bringing campus valuation from \$498,000 to more than \$8 million, and increased annual operating budget from \$225,000 to \$2.7 million estimated for 1970-71.

A new dormitory for women will be completed in August to house 240 students in air-conditioned rooms.

In the Fine Arts Campaign on the four-state educational zone, \$300,000 has been pledged. With additional aid of a matching grant, the auditorium will be modernized, and a classroom building for music studios, practice rooms, band and choir rooms will be added to the south of the existing Fine Arts Building.

Among many additions of equipment during the past year, one of the most significant is the videotape television equipment in the science hall and library.

The video teaching aids will be used in modern languages, speech, music, physical education, teacher education, ministerial, and science departments to enable students to see themselves in action and in experiments.

The board also reelected administrative officials of the college, including Dr. C. Harold Ripper, academic vice-president; Dr. Harry Craddock, financial vice-president; Dr. Vernon Snowbarger, dean of students; Harry B. Macrory, assistant to the president for development; and Rev. C. Marselle Knight, director of public relations.

Seven academic division chairmen were named: Dr. Mel-Thomas Roth-

well in religion and philosophy; Prof. Bill Vaughan in English, languages, and speech; Prof. Ray H. Moore in fine arts; Dr. Don Beaver in natural sciences; Dr. Elbert Overholt in education; Dr. Forrest Ladd in social and behavioral sciences; and Dr. Elmer Shellenberger in business.

Dr. Cantrell reported to the board that this year has been a time of "unusual spiritual victory in both revivals and chapel services."

Dr. Wesley Moon has been named to the new post of director of admissions, in which he will share some of the responsibilities previously handled by the registrar and dean of students.—GORDON WICKERSHAM, news director. □

## SNOWBARGER TO COLLEGE POST

Dr. Willis Snowbarger, executive secretary of the Department of Education, has been elected to a triple post at Olivet Nazarene College, Kankakee, Ill.

The new assignment will include the titles—vice-president in charge of academic affairs and dean of the college, chairman of the department of history, and professor of history. He will be returning to the post he vacated five years ago when he moved to Kansas City.

He became the first to hold the office of executive secretary for the



Snowbarger



FROM LEFT to right, the men pictured are Harold Moran, chairman of the building committee; Attorney Harold Calkins; Pastor W. Donald Wellman; George Turner, secretary of the church board; and John Harris, vice-president of the Cherry Creek National Bank. The men are signing the mortgage to purchase 10.2 acres of choice property in the southeast section of metropolitan Denver. The new site for Denver First Church is on Hampden Blvd. at Colorado Blvd. and was purchased for a fifth of its value. Plans for the projected building program include a new sanctuary to seat 2,500, a youth center, educational facilities, and a day-care center.

Department of Education. He has set up procedures and established close communication and good relations with Nazarene colleges and the seminary. He has also served the denomination as secretary of stewardship.

Dr. Snowbarger expects to begin his work at Olivet on August 1. □

## TOM WILSON TAKES K.C. ASSIGNMENT

Tom Wilson has moved to Kansas City with his wife and two daughters to assume a new assignment in the Department of World Missions.

He has taken the post of program director for the department. His duties will include editorial work for the *Beam*, a pamphlet giving guidance to prospective missionary candidates; and the *Link*, a pamphlet providing information to missionaries in service.

Other areas of his responsibility will include audiovisuals, promotion, credentials, and projects.

Just prior to accepting the new position, Mr. Wilson pastored three years in Ojai, Calif., on the Los Angeles District.

During his pastorate, the membership more than doubled. The church won the "Most Outstanding Small Church" award for two consecutive years. The teen group grew from three to 40 regulars.

Tom also served on the district NYPS council and was page editor for the youth section of the district paper, *Challenger*. □



Wilson

## THE NAZARENE INSTITUTIONS OF HIGHER EDUCATION

Bethany Nazarene College  
Bethany, Okla.

British Isles Nazarene College  
Didsbury, Manchester, England

Canadian Nazarene College  
Winnipeg, Manitoba, Canada

Eastern Nazarene College  
Quincy, Mass.

Mid-America Nazarene College  
Olathe, Kans.

Mount Vernon Nazarene College  
Mt. Vernon, Ohio

Nazarene Bible College  
Colorado Springs, Colo.

Nazarene Theological Seminary  
Kansas City, Mo.

Northwest Nazarene College  
Nampa, Idaho

Olivet Nazarene College  
Kankakee, Ill.

Pasadena College  
Pasadena, Calif.

Trevecca Nazarene College  
Nashville, Tenn.

## Next Sunday's Lesson

# The Answer Corner

By John A. Knight

### THE EARLY CHURCH'S LIFE AND WITNESS

(April 12)

Scripture: Acts 2:43-6:7 (Printed: Acts 2:43-47; 4:13-22)

Golden Text: Acts 5:32

Christian witness is no part-time job. No "moonlighting" activity! It pervades every aspect of the believer's life. It is given by life and lip. It is found in the marts of trade, classrooms, suburbs, inner city, while it is nurtured by common worship in the sanctuary. Where there is no witness, there is no life in Christ. The Early Church is our pattern!

#### 1. *The Witness of Compassion*

Upon being filled with the Holy Spirit, the disciples parted their goods "to all men, as every man had need." New converts followed the example set by those who had introduced them to Jesus (2:44-45).

Compassion does not whisper. It shouts the "Good News" of divine love by its display of concern. Social action is inadequate unless accompanied by compassion. But compassion, born of the indwelling Spirit of Christ, always issues in deeds of mercy.

#### 2. *The Witness of Worship*

Mere activism and do-goodism cannot be long sustained, because the motivation is shallow. Christian witness is cultivated by mutual worship with fellow believers. Worship, exaltation of Christ, and increasing dedication to His work, bring "gladness and singleness of heart," which alone can be the mainsprings of Christlike service to men (2:46).

#### 3. *The Witness of Boldness*

Peter and John, following the healing of the lame man at the gate of the Temple, would not be intimidated by the authorities who sought to subdue their witness. In the face of threatenings, an inner compulsion would not let them be quiet. "We cannot but speak the things which we have seen and heard" (4:20). Therefore, "they ceased not to teach and preach" (5:42).

Small wonder the Word of God increased, and the disciples were multiplied (6:7).

"With great power gave the apostles witness . . ." (4:33). □

Conducted by W. T. Purkiser, Editor

**For Christians who are taken to be with the Lord at the rapture of the Church, when and where did the judgment for sin take place? This has been an unanswered question among believers for a long time.**

If I understand your question correctly, the judgment for the believer's sins takes place when he is "justified" and born again.

Paul wrote, "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Timothy 5:24).

Confession and repentance "open" our sins "beforehand" to the judgment of God effected at Calvary, and make it possible for God to be both "just" and the justifier of him which believeth in Jesus" (Romans 3:26).

To be "justified" means to be forgiven, cleared of guilt, acquitted of liability to punishment, and made right in the sight of God. It is a legal term, and has to do with the expunging of the record of past sins.

The believer will still appear "before the judgment seat of Christ" (Romans 14:10) to "receive the things done in his body" (II Corinthians 5:10). But this will not be concerned with destiny to heaven or hell, but with the measure or degree of rewards (I Corinthians 3:11-15; 15:41-42).

**What can we do with our old, worn-out Bibles that are beyond use? I have one that will cost about \$70.00 to repair. Is it wise? Can the missionaries use Bibles that are worn but not worn out?**

Somehow or other, I seem to keep mine. Somebody will undoubtedly dispose of them after I am gone, but I still have every Bible I've ever owned.

If a copy of the Bible has no further useful life and space cannot be spared to keep it, I would recommend that it be made "a burnt offering" to the Lord.

We need to get somewhere between the extremes of a superstitious reverence for paper, ink, and leather and a careless attitude that would treat the Bible as if it were nothing of value.

I doubt the wisdom of paying \$70.00

to have a Bible rebound unless you have made extensive notes in it or have markings that have personal value to you.

The cost of mailing or shipping worn Bibles to the mission field would exceed the cost of fresh, new copies available to our missionaries.

More important than what to do with worn-out Bibles is to use them and study them enough to wear them out. A lot of folks have Bibles for years that are as good as new—they've never been used.

**I've just noticed a difference in versions of the hymn "Come, Thou Fount" in our Nazarene hymnal and five other hymnals I checked. All the others read, "Prone to wander, Lord, I feel it, Prone to leave the God I love; Take my heart, Oh, take and seal it, Seal it for Thy courts above." Ours says, "Let me know Thee in Thy fullness; Guide me by Thy mighty hand Till, transformed, in Thine own image, In Thy presence I shall stand." Why? How did Robert Robinson compose it?**

The earliest record we have around here of the hymn is in a book published in 1836. It was worded then as it is now in the other hymnals from which you quote. This presumably was the way Robert Robinson wrote it, although there is a trace of uncertainty about the exact authorship.

The version given in our hymnal was the result of editing by Dr. Haldor Lillenas.

While Dr. Lillenas is not here to give us his thinking on the matter, I am reasonably sure that he felt it was too pessimistic to represent New Tes-

tament Christianity properly.

"Prone to wander, Lord, I feel it, Prone to leave the God I love" may indeed represent the experience of an unsanctified heart.

But it doesn't seem altogether appropriate as the expression of praise and prayer on the part of those who can say with reasonable sincerity, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).





# DISCOVER

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—Use to mount the VBS 1970 Banner.

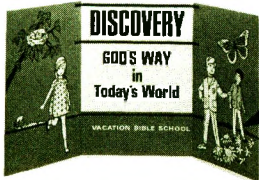
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Create interest in a different way! Pin one on everybody attending the previous Sunday school and church. Royal blue ribbon with gold-stamping: "Let's Go to VBS." 4" x 3/4".

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Simplifies giving and helps both children and adults realize their stewardship responsibilities. Features a full-color picture with space for name. 2 1/2" x 4 1/4".

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#### DOORKNOB HANGER

New for 1970! When the VBS worker finds no one at home, a hole punched in the top of this full color hanger allows him to place it on the doorknob in full view. Space for dates, time, place. 5 1/2" x 8 1/2".

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#### BULLETIN FOLDER

This special bulletin has a full-color front-cover design. Inside two pages are blank for use as a Sunday morning bulletin, in the closing program, or as a publicity letter. Imprinted: "God's Way in Today's World — Vacation Bible School," with theme picture on back. High-grade mimeo stock; shipped flat.

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We are debtors to every man to give him the gospel in the same measure as we have received it.

— PHINEAS F. BRESEE

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# “By All Means...”

## THE ANGUISHED CRY

**N***No man cared for my soul* (Psalms 142:4).

This desolate cry of rejection kept prodding at my conscience one day until I began to wonder: Just how much do Christians really sympathize with those outside? Are we as deeply concerned for the *unreturned ones* as we like to think? Where is the proof?

With this in mind I turned to the telephone directory, randomly selected the names of five people—a businessman, an attorney, a physician, and two housewives. To each of them I put the same five questions.

Each one was interested in what I was doing, and all cooperated well. But to me, as a Christian, the answers were embarrassing, causing me to look deep into my own soul.

In a city where there were churches on dozens of corners and professing Christians by the thousands, I was face-to-face with the astonishing indifference we generally manifest toward those on the outside.

Here are the questions I asked, and the answers received.

1. Are you an active Christian? All answered no.
2. Has anyone ever made a consistent effort to persuade you to become one? Three gave a definite no to this. One said, “A long time ago, someone did.” Only one said yes.
3. Have you any intention of ever becoming a Christian? To this, two said no. Three said yes, they hoped to.
4. In your opinion, should Christians definitely try to persuade others to accept that way? Two answered in the affirmative, three in the negative.
5. What do you expect, first of all, of a Christian? One replied, “Honesty;” the businessman, “The

application of the golden rule.” The physician had no definite idea.

In looking back to this experience today I paused to ask *myself* some questions. The answers I came up with seemed good.

Is there any other investment one can make that will pay off in the lifelong satisfaction, in later gladness, more than the positive effort a Christian devotes to help others find the way of life? Is there any memory richer or more productive of joy than those that bring to mind some precious persons who are living the Christian life because we set out to win them?

Searching for the answer to these questions, I remembered:

- A good and wonderful man who, though now his health has failed, has behind him a number of fruitful years in the ministry—because as a young pastor I made a few calls in his home;
- A splendid missionary, doing a great work in a foreign land, because a dedicated schoolteacher persisted in contacting his parents;
- A talented and committed layman who serves well in his church and community—because a teenage boy and his pastor called in his home one very stormy night.

And so it could go on and on like this, every memory a rich joy to someone, a treasure greater than all the jewels and gold of earth. In helping others we lay up treasure, not just for the life to come, but for the later years of this life as well.

G. FRANKLIN ALLEE  
*Moses Lake, Wash.*

# SAVE SOME

1 Cor 9:22

